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ABSTRACT

The intercultural reality of the global marketplace necessitates effective intercultural communication and diplomatic skills training. An effective educational strategy must emphasize a balanced enhancement of learners' conceptual understanding of intercultural communication, their attitudes toward cultural differences, and the skills required for intercultural encounters. This paper introduces an instructional strategy that answers this call for intercultural communication skills training. The Intercultural Communication Negotiation Simulation (ICNS) model is an 11-step instructional tool that gives learners a primary context to explore strategies surrounding intercultural communication and negotiation. In the model, learners create an original culture and develop collaborative communication strategies in an actual negotiation situation. The paper introduces the ICNS model and presents a case study illustrating the model's implementation. Appendixes present guidelines for introductory intercultural negotiation, and a report on the two cultures developed along with their first negotiation scenario assignment. Contains 22 references. (Author/RS)

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The Intercultural Communication Negotiation Simulation:

An Instructional Model for Teaching/Training Intercultural Communication Skills

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The Intercultural Communication Negotiation Simulation:

An Instructional Model for Teaching/Training Intercultural Communication Skills

Abstract

The intercultural reality of the global marketplace necessitates effective intercultural communication and diplomatic skills training. An effective educational strategy must emphasize a balanced enhancement of learners' conceptual understanding of intercultural communication, their attitudes toward cultural differences, and the skills required for intercultural encounters (Kim & Gudykunst, 1990). This paper introduces an instructional strategy that answers this call for intercultural communication skills training. The Intercultural Communication Negotiation Simulation (ICNS) model is an 11- step instructional tool that gives learners a primary context to explore strategies surrounding intercultural communication and negotiation. In the model, learners create an original culture and develop collaborative communication strategies in an actual negotiation situation. This article introduces the ICNS model, and presents a case study illustrating the model's implementation.

The Intercultural Communication Negotiation Simulation:
An Instructional Model for Teaching/Training Intercultural Communication Skills

As we near the end of the twentieth century, the rapid technological advances in communication systems and the breakdown of national barriers have established the reality of a global society. For effective intercultural communication, it is not enough to know the other person's language, rather, one must also know and respect the schemas and concepts encoded into the language (O'Rourke, 1992). To facilitate intercultural communication, communicators need to establish a specific context for communication that allows for the exploration, consideration and understanding of both cultures involved in the interaction. This specific context is a third communication culture that recognizes the worldviews and cultural traditions of both primary cultures, with the intent of reaching a mutually agreed upon goal (Borden, 1991; Casmir & Asuncion-Lande, 1989). Within the third culture, communicators can exchange information, establish rules for interaction and learn the necessary elements of each primary culture to achieve heightened understanding. Thus, the third culture is a collaborative communicative culture.

With the expansion of the global marketplace, students, employees, researchers, and others can guarantee that they will someday encounter the need to communicate effectively across cultures (Ablamowicz, 1993; Pickert, 1992). Thus, educators and trainers need to devise instructional strategies that will teach individuals to navigate the intercultural communication highway effectively. An effective model should provide learners with an education that emphasizes a balanced enhancement of learners' conceptual understanding of intercultural communication, their attitudes toward cultural differences, and skills required for intercultural encounters (Kim & Gudykunst, 1990). It is important to note that a complete reliance upon passive learning strategies (such as lectures and readings) as a secondary study of "others" may

perpetuate the cultural distancing and ethnocentrism that an intercultural communication course intends to erase. What is needed is a primary, hands-on experience that motivates individuals to facilitate effective intercultural communication strategies (Fleming & Levie, 1993; Jameson, 1993; Zimpfer, 1989). This article introduces such an experiential model for intercultural communication education. The Intercultural Communication Negotiation Simulation (ICNS) model is an instructional tool that gives learners a primary context to explore and practice the necessary strategies surrounding effective intercultural communication and negotiation.

The Intercultural Communication Negotiation Simulation

As argued above, an effective instructional model for intercultural communication training must provide learners with the opportunity to apply strategies for intercultural communication in an environment that encourages behavioral change. I developed the Intercultural Communication Negotiation Simulation model to answer this call. The ICNS emulates the intercultural strategies and dynamics surrounding diplomacy and negotiation and provides learners with a safe, collaborative learning environment in which to apply abstract concepts to stimulate enhanced learning and understanding.

The ICNS uses a negotiation simulation to facilitate intercultural communication learning. Simulations emulate real-world events in a reduced, safe form that allows learners to act as directors of their own learning (Darling, 1990; Rockler, 1978). Unlike the simulations that present the learner with a preconceived cultural framework (for example, Gudykunst, Ting-Toomey & Wiseman, 1991; Wurzel and Holt, 1991; Gaussel et al., 1989), the ICNS allows the learners to become active participants in the creative process.

Safety is an important characteristic of the model, as the ICNS allows learners to experiment with different strategies without the fear of serious consequence to international

relations. Another safe aspect of the model is that it allows learners to work in groups. Working in small groups usually increases learners' motivation, as fellow learners provide a social support system for their peers, facilitating attitude change (Martin, 1989; Nyquist & Wulff, 1990).

The ICNS is adaptable to many instructional situations, group sizes, levels of knowledge, and time frames ranging from the grade school students to business professionals. Whatever the learning group, for the ICNS to generate optimal learning, a facilitator should introduce learners to the basic principles of intercultural communication, including cultural frameworks, social, political, philosophical and religious systems, language and nonverbal behavior prior to implementation of the model. After some processing of abstract concepts, learners will be prepared to benefit from the experiential learning process (Nyquist & Wulff, 1990).

Objectives

The Intercultural Negotiation Simulation model serves several objectives:

1. To facilitate the application of basic intercultural communication constructs to a context-specific experience that produces attitudinal change,

2. To expose learners to group process and the creation of an original communication culture while developing an awareness and appreciation for others,

3. To give each learner the opportunity to attain understanding of the complexities and intricacies involved in the surface and underlying framework of cultures,

4. To provide learners with an opportunity to learn which questions and strategies to use to establish a collaborative communication culture, and

5. To encourage learners to develop the ability to effectively cope with potentially stressful intercultural situations.

Steps of the ICNS Model

Similar to an actual negotiation, the ICNS model process begins long before the final negotiation. The ICNS model consists of 11 stages and requires at least one facilitator. The optimal time frame for the simulation is approximately 7-8 weeks, which allows learners to experience the process and to pursue the concepts surrounding intercultural communication in depth. The facilitator(s) should make sure that the stages are followed chronologically, that the presentation of each stage is clear, and that confusions are addressed and remedied throughout the process. The steps of the ICNS model are described in the following sections.

1. Group Formation. The first step is to require learners to form an even number of groups. Groups of 4 people ensures optimal participation, however, groups that consist of up to 6 members will be effective (Civliky, 1992). The designation of group membership may be based on participant self-selection or facilitator assignment, depending on the maturity of the learners and the learning objectives determined by the facilitator. For example, if one of the learning objectives for the model is to encourage learners of different gender, race and/or education to work together, the facilitator can guarantee this objective by determining group composition. After groups are formed, the facilitator distributes the general guidelines of the negotiation simulation process that previews the steps ahead in the model (see Introductory Guidelines in Appendix A).

2. Part 1: Creation of Communicative Culture. The facilitator assigns each group the guidelines for "Part I: Create Your Culture" (see Part I guidelines in Appendix A). In their groups, learners establish themselves as a communicative cultural group. For purposes of this simulation, a cultural group is considered to consist of people who share an understandable dialect and react in similar ways to their environment (Borden, 1991). Each cultural group must possess its own original name, values, beliefs, attitudes, social, religious, philosophical and political systems. It is important for the facilitator to stress that the communicative culture the learners

create should deviate far from their actual cultural models. The movement away from cultural familiarity will encourage learners to eradicate their own ethnocentricity.

The facilitator(s) should allow learners 1-2 weeks to complete this stage, then each group must submit a 2-4 page summary of their culture.

3. Part II: Creation of Language. Language is an integral part of culture, for it is the tool by which we organize our cognitive structure, perceptual frames and communication (Borden, 1991). This step requires each group to create an original language system for use during the negotiation (see Part II guidelines in Appendix A). Each group must consider their culture's symbol system, syntax, semantics, pragmatics and how the language reflects and defines their social relations, values, beliefs and attitudes. Depending on the time allotted for preparation and practice, the facilitator may wish to allow learners to create languages that reflect the language used in the primary learning environment. For example, English-speaking learners could be required to produce languages that resemble English phonetic structure. By allowing learners to use languages that are similar to their actual system, learners can devote more energy to practicing communication and negotiation strategies. After 1-2 weeks, each group must submit a 2-4 page summary of the group's language system that includes a dictionary of common terms and a description of how the language relates to the culture as a whole.

4. Part III: Creation of Nonverbal Behaviors. Because the amount of information conveyed nonverbally far exceeds what is conveyed verbally, individuals who ignore nonverbal cues can misinterpret more than half of the messages they receive (Victor, 1992). To stress the importance of nonverbal communication, this step requires groups to develop their nonverbal behavior (see Part III guidelines in Appendix A). Learners must consider their culture's use of time, silence, proxemics, tactics, appearance, eye contact, demeanor, etc., in devising their

nonverbal behavior. After 1-2 weeks, each group must submit a detailed summary of their culture's nonverbal behaviors and an explanation of how the behaviors relate to their culture.

5. The Cultural Guidebook. According to Borden (1991), "the degree to which we can understand intercultural communication depends on the degree to which we are culturally literate in our own and the other's culture" (p.212). For a successful communication interaction, it is important that all group members are well versed in their specific cultural profile, including both surface traits (such as nonverbal behavior and language) and deep structures (such as values, political systems, social structures). To establish a collaborative communication culture, individuals must also understand the other culture with which they are communicating. To encourage the understanding of each cultural group, in this step, the facilitator combines each culture's profiles (parts I, II & III) to form a cultural guidebook that serves as a reference for each culture and for their negotiation partners.

6. Assignment of Negotiation Topics. The next step in the ICNS model requires the facilitator to pair cultures for negotiation. In order to make the exercise context specific, the negotiation topics should be tailored to recognize the uniqueness of each culture. In addition, since an actual intercultural negotiation is rarely a quick and simple experience, the negotiation topic should not be an easily-remedied situation. Thus, pairings should reflect the combination of groups with distinctly different ideals. For example, cultures that value collectivism should be paired with individualistic cultures, cultures that recognize class distinctions should be paired with cultures that do not, and cultures that value materialism should be paired with those who value minimalism. Pairing cultures that do not share similar value and belief systems guarantees the negotiation will be a challenging learning experience. The facilitator then gives each group a

packet consisting of the negotiation scenario and a copy of their negotiating partner's culture guidebook.

7. Mediators. The mediator's job is essential to an effective and successful negotiation as he/she serves as a facilitator and catalyst for interaction within and between cultures. Each negotiation situation requires at least one mediator. The assignment of mediator positions may occur through facilitator selection, learner selection or by a volunteer basis, depending upon the specific learning objectives established by the instructor. In addition, according to facilitator preference, the mediator may create his/her own cultural framework to perform during the interaction. Mediators should possess cognitive flexibility, cultural sensitivity, empathetic understanding and innovativeness (Casmir, 1990). (For guidelines, see mediator assignment directions in Appendix A).

8. Preliminary Meetings. To encourage learners to experiment and practice the concepts surrounding intercultural negotiation, learners must be confident that they are in a safe environment. In order to foster feelings of safety and the subsequent motivation to participate in the negotiation, learners must be allowed an opportunity to practice their culture and to meet their negotiating partners. The next stage requires the two negotiating cultures and their mediator to conduct a preliminary meeting one week prior to the negotiation. At the preliminary meeting, participants must establish guidelines for the negotiation, including rules of order, and any preliminary proposals. After the preliminary meeting, the mediator is required to prepare a formal document that specifically states the mutually agreed upon procedures for the final negotiation.

9. Observers. Before the final negotiation, the facilitator should assign several of the learners not involved in negotiation to the position of observer. Evaluation forms that require observers to rank the negotiation participants with regard to levels of preparedness, maintenance

of communication identity, knowledge and understanding of the communication culture, use of diplomatic skills and use of negotiation skills should be distributed to observers in order to guide their perceptions and analysis. A rating sheet that incorporates a 1 (poor) to 5 (superior) scale is recommended (see Observer & Assessment form in Appendix A).

10. Final Negotiation. The final negotiation marks the ultimate test for learners to apply cultural pattern-detecting skills and to incorporate strategies to establish a collaborative communication subculture. Negotiations should last approximately 35-40 minutes and should be based upon the conflict scenario distributed to the learners in step 6. After the facilitator calls for the negotiation to commence, the mediator and the two negotiating cultures assume control of the event, according to the guidelines established in the preliminary meeting. Depending on facilitator preference, several negotiations between the cultures may be conducted. By allowing for several meetings, cultures will have an opportunity to further analyze their needs and to submit counter proposals

11. Feedback and Criticism Session/ Debriefing. For simulations to be integrated usefully as learning activities, learners must be debriefed upon completion, with comments from participants, observers and facilitators (Richmond & Gorham, 1992; Nyquist & Wulff, 1990). The discussion session provides learners with the opportunity for positive feedback and constructive criticism, which will further stimulate creative thinking and interest in the communication process (Rubin, 1990). One method of debriefing is for the facilitator to conduct a 15-20 minute feedback session immediately after the negotiation. Or, the facilitator may hold a debriefing session upon the completion of all negotiations, so as to not effect the learning curve of any group. The debriefing session should address the execution of the negotiation and culture scripts, and should

include observations of the differences between the two cultures, barriers to communication and the effectiveness of the established collaborative communication culture.

Participants should first be asked to comment upon their observations of the process and their roles in the simulation. Emphasis should be placed upon any behavioral adjustments participants made to facilitate the establishment of a collaborative culture and to ease negotiations. Each participant and observer should be allowed to comment without interruption. According to Jameson (1993), this process will foster the emergence of resentments and feelings of martyrdom from the other culture, as each group will be driven to defend their culture. This process provides a good illustration of how ethnocentrism and strong group affiliation can develop very quickly during intercultural communication. After all participants have commented, observers should follow with observations and constructive criticism. After each negotiation debriefing process is complete, the facilitator should conduct a summative evaluation of the ICNS model's effectiveness. (Brislin & Yoshida, 1994). In addition, the written appraisals from observers may provide additional insights as a evaluative tool. Written criticism is often more useful than oral evaluation because it is more tangible and the learners can recall the information for future reflection (Rubin, 1990; Vangelisti, 1990).

In summary, the 11-step ICNS model introduced above provides learners with a unique context in which to apply concepts surrounding the process of intercultural communication and negotiation. In order to test the ICNS, the model was test-run in an undergraduate intercultural communication course. The next section describes the implementation of the model.

A Test of the ICNS Model: Case Study

The Intercultural Communication Negotiation Simulation model was executed in an undergraduate intercultural communication course at a small northeastern liberal arts college

during seven weeks in the 1994 spring semester. After an in-depth study of the basic concepts surrounding intercultural communication (including units on culture, communication, perception, philosophical, religious, social and political systems, language dynamics and nonverbal communication), the experiential, context-specific nature of the ICNS model provided learners with the opportunity for heightened understanding of intercultural communication.

Creation of Cultures, Languages & Nonverbal Behaviors

Thirty-two learners in six groups participated in the case study. Learners selected their own collaborators. Over the course of five weeks, learners completed procedure steps 1-5 (from group formation to the completion of the cultural guidebook). Although six cultures emerged from the class exercise, for the purposes of this discussion, I will present a brief overview of two groups: The Circle culture and the Lepprem culture (see Appendix B for full reports).

The Circle culture. The Circle culture reflects a collective orientation. The culture values both spiritual and physical aspects of their existence and members continually strive to reach a spiritual state known as "the Voice." Cultural taboos include any action that involves personal gain or separation from the group. Verbal and nonverbal behaviors also reflect the need for unity, wholeness and perpetuation of the circle metaphor. As a genderless society, the Circle culture reproduces by "budding" new members out of an individual. After budding, the culture undertakes a social and ritual process called "Circle time," at which the community nurtures the bud until it reaches full size and is an active member of the group.

The Lepprem culture. The Lepprem culture reflects an individualistic, achievement-based orientation. Unlike the Circle culture, the Lepprem culture values self-interest and happiness at all costs. Only two social organizations exist in the culture: marriage and the church. Marriage is successful because the two people who work together are far more powerful in accomplishing

self-interested tasks. The Lepprems follow the Selfatarian faith and worship a god, who they feel does anything to promote the happiness of the Lepprems. Thus, the Lepprems believe that by promoting their own lives and happiness, they are carrying out the will of their God.

Assignment of negotiation topics. Due to the collectivist nature of the Circles and the self-interested orientation of the Lepprems, the two groups were paired for negotiation. The negotiation scenario addressed the theft of a Circle bud by a Lepprem to generate a large group of workers to exploit (see Appendix B for full negotiation scenario). The Lepprem refused to return the bud, so the Circles decided to remain on Lepprem land so that they could be with the bud and engage in "Circle time." The Circles wanted their bud back, whereas the Lepprems wanted the Circles off their land, but to retain custody of the bud.

One week before the preliminary meeting, both cultures and their mediator received culture guidebooks and the guidelines that outlined their responsibilities (see Negotiation Scenario and Mediator guidelines in Appendix B).

The preliminary meeting. Each negotiation team held their preliminary meetings one week before the final negotiations. The greatest determining factor for a successful meeting proved to be the motivation of the participants. For those who followed the guidelines stipulated in the model and came prepared with knowledge of their culture and their negotiating team's culture, the preliminary meetings flowed smoothly and enabled learners to practice mastery of both cultures and to set the ground rules for the negotiation. For those learners who were unprepared for the interaction, the preliminary meeting was difficult due to high levels of uncertainty and ethnocentrism.

The preliminary meeting between the Lepprem culture and the Circle culture highlighted the importance of establishing collaborative communication subcultures to facilitate interaction.

Following their cultural norms, the Circle culture desired to collaborate. However, the Lepprems remained ethnocentric and individualistic. As a result of the meeting, the mediator stipulated that he would act as a translator between the two cultures and both cultures agreed that the mediator would hold the bud under protective custody. The mediator asserted that shared custody of the bud would be the best outcome of the pending negotiation (see Appendix B for mediator report).

The final negotiation. The final negotiations demonstrated the effectiveness of the ICNS model for producing active learners that convincingly applied basic intercultural communication concepts to the specific context of the negotiation. During the negotiation, several nonverbal behaviors reinforced each culture's belief and value systems and added to the context of the negotiation. The collective Circles revealed their group orientation through uniform dress, while the Lepprems were dressed in traditional, western semi-formal attire, reinforcing their materialistic values. Seating was configured in a circular fashion, which conceded to the Circle culture's value in wholeness and unity, but made the Lepprems wary of the close situation. Members of the Circle culture also practiced other nonverbal behaviors, by often tilting their heads, so as to listen to the opinions of the "voice," raising their arms to cover their faces to signify disagreement and moving their arms in a circular fashion as a means of emphasis. The Lepprems kept their hands hidden throughout the interaction to ensure that their sacred objects were not touched.

The power of language was evident in the negotiation. Exemplifying their value for collaboration, the Circles all equally participated, and often either spoke together or finished each others sentences. Interestingly, the Lepprems conceded to speak in the Circle's language, defying their cultural value of individuality. The action was prompted by the desire to cooperate, as one Lepprem later commented that "we realized that we would have to learn (the Circle's) language for two reasons: so that they would understand us, and to show our willingness to negotiate."

Language also posed a barrier to communication, as both cultures faced difficulty deciphering the other culture's messages. For example, after failing to decipher the Circle's disjointed sentences, one Lepprem exclaimed "Cir just talk in a full sentence cir!"

The establishment of a communicative subculture between the Lepprems and the Circles was in part due to the mediator's skill in negotiation. Fully knowledgeable of both cultures, the mediator employed communicative strategies to reach an understanding of the situation that both cultures would equally value. For example, since the mediator knew that the Lepprems condemn any activity that incurs physical harm, he encouraged the Circles to explain how the loss of the bud would physically harm the culture. Once the Lepprems understood that the Circle culture would be physically damaged without the bud, the negotiation changed dramatically and the Lepprems suggested an exchange.

Although both cultures utilized the communicative culture for the negotiation, neither culture desired to relinquish their cultural ideals or perceptions for the sake of reaching agreement. Being a supportive community, the Circles did want to help the Lepprems and they offered lessons on self-sufficiency in return for the bud. The Lepprems declined the offer, stating that if they succumbed to learning the Circle way of life, they would become members of the Circle culture and would lose their Lepprem identities. The Lepprems then suggested that the Circles allow the Lepprems to mate with the bud in their own terms, so they could bring healthy babies back to the Lepprem culture. The Circles declined the proposal, stating that they did not understand the concept of mating. Once the idea of attempting to facilitate reproduction was defeated and the Lepprems realized that the Circles would never relinquish the bud, the Lepprems asserted that they would be willing to trade the bud for 5 gold necklaces. As a result, the goal of

the negotiation changed from the initial shared custody proposal established at the preliminary meeting to a material exchange.

In summary, it was evident that all participants in the negotiation between the Circles and the Lepprems were well prepared to undertake a serious diplomatic negotiation. Learners employed effective communicative strategies to understand one another and to achieve mutual benefit. Despite the fact that the cultures reached a mutually agreed upon solution, the Circles feared that the Lepprems would strike again and take another bud, as lying, stealing and cheating are Lepprem cultural norms. Although the Lepprems promised that they would not steal from the Circles again, both cultures felt that they would probably be meeting at the negotiation table in the future to re-negotiate.

Feedback session/ Debriefing. The feedback session commenced immediately after the negotiation. Three observers initiated the feedback session, followed by the participants, and then the observers. All students filled out a rating sheet that ranked each group's level of preparedness, knowledge and understanding of the other communication culture, use of diplomatic skills, use of negotiation skills and maintenance of communication identity on a 1 (weakest) to 5 (strongest) scale.

The negotiation's impact upon learners' affective understanding was profound. The learners in the case study agreed that the negotiation simulation helped them to better understand the concepts presented in readings and lectures. Several learners voiced that the simulation helped them realize how much tradition and language guide culture and communication. Written feedback also affected participants, as the scores given by outside observers were dramatically lower than the participants believed they should be. The poor scores that the observers gave often emotionally effected the participants, as they often exclaimed "they just don't understand our

culture" or "they don't know what is going on." For example, observers were sensitive to the fact that it appeared that the Lepprems did not practice a language of their own because the Lepprems tried to use the Circle culture's language. This observation decreased the observers' perception of the participants credibility. The fact that observers interpreted the negotiation differently than the participants demonstrates how outside judgments can differ dramatically, much like the media's interpretation often differs from actual events.

In summary, the trial run of the ICNS model generated several imaginative cultures and gave learners an opportunity to practice intercultural communication skills and negotiation strategies. Most importantly, the model helped learners to be active participants in their educational experience.

Discussion

The instructional model advanced provides an effective means for learners to achieve a primary understanding of the strategies and difficulties surrounding intercultural communication. The ICNS allows learners to apply abstract concepts in a specific context with another culture in the attempt to establish collaborative communication cultures. The case study outlined above documents the implementation of the model, and demonstrates the model's effectiveness in encouraging learners to practice communicative strategies.

Although the model advanced offers a new and unique approach to intercultural communication education, several points for adaptation should be noted. Most importantly, the case study did not include a formative evaluation of the effectiveness of the model. In addition, no empirical data was collected to quantitatively assess learning growth and attitude change. Furture work with this model should investigate the model's effectiveness by assessing learner's attitudes

and understanding of concepts before *implementation* of the model, during the process and after completion of the process.

In addition, future applications of the model may consider an expansion of each stage of the model, in both time and detail. As discovered in the case study, time plays a significant role in the depth and success of the negotiation simulation. Although the simulation worked well in the seven week span, learners would have better developed and learned their culture and their negotiation partner's culture if the time period was extended. Also, more rules for the negotiation may be needed to guide the learner's interactions with their negotiating partners. In the case study, learners expressed frustration over the lack of strict parameters for the negotiation, as groups were allowed to ad lib histories, behaviors and rules that the negotiating partners were not aware of. For example, the Lepprems asserted that their babies were dying due to a pollution problem that was not indicated in their history, thus not known by the Circles. In other negotiations, cultures made up terms in the negotiation that could not be translated by the other culture because the words were not included in the guidebook. In order to alleviate this problem, facilitators should determine distinct boundaries of what can be created or included in the negotiation. For example, facilitators can restrict groups to the creation of a set number of words, nonverbal behaviors and/or belief systems to use in the negotiation. Also, facilitators can require that groups exercise only those behaviors that are stipulated in the guidebook during the negotiation.

In order to develop deeper understanding of the negotiation process, the feedback/critique process may also be expanded. The negotiation can be videotaped for further review by the participants and facilitator. The separate viewing would provide learners with a valuable opportunity for additional feedback, performance assessment and self-evaluation (Rubin 1990). In

addition, deeper analysis of the negotiation can be generated by requiring all observers and participants to submit a one-page critique of each culture's performance.

Another alternative by which to facilitate increased learner proficiency in the cultures is to conduct an *intra*cultural negotiation before the intercultural negotiations. By negotiating intraculturally, learners will have the opportunity to practice their created cultural norms, values, beliefs, etc. before the final intercultural negotiation. Similarly, the ICNS model may be adapted to solely consider intracultural communication, by considering the communication dynamics of sub-cultures within the whole culture.

Despite the aforementioned adaptations, the instructional model outlined above provides learners with a unique opportunity to practice intercultural communication skills in an environment that encourages creativity and strategic planning. In order to encourage the success of international relations and the global village, it is essential that individuals are aware of the communicative processes involved in interacting with others. The Intercultural Communication Negotiation Simulation model provides an instructional strategy that intends to foster such an awareness, in turn, encouraging learners' enhanced understanding and attitudinal change.

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Appendix A

Introductory Intercultural Negotiation Guidelines

Communication plays an important role in the conduct of intercultural relations. To negotiate differences, individuals must be aware of the existence of other cultures and how culture is reflected in a group's language, non-verbal behavior, values, beliefs, attitudes, world view, political systems, etc.

Now that you have had an opportunity to learn the basic concepts surrounding intercultural communication, your next step in the learning process is to experience first hand the dynamics surrounding intercultural relations.

Your mission is to (a) form a group of 4, (b) create your own culture and (c) demonstrate your cultural proficiency and negotiation skills during an interaction with another culture. This project requires your group to complete the following:

Group Reports. Your group's cultural construction will be generated in three stages and a group report (1-2 pages) is due by the specified dates:

1. Stage I: Creation of Culture: due _____ 2. Stage II: Creation of Language: due _____

3. Stage III: Non-verbal Characteristics: due _____

1. Each part of your cultural construction must relate to the "whole" of your cultural model (i.e.: your language system must reflect your culture's belief system, social relations must be reflected in your non-verbal characteristics, etc.).

2. Your group's "culture manual" will be given to your negotiation partners as a study guide before the final negotiation.

3. You are encouraged to be as creative as possible-- break out of your own ethnocentricity and try not to emulate traditional "western" thinking.

The Final Negotiation. Once your culture is complete, your group will be assigned a negotiation topic for class presentation on an assigned date (to be determined). Remember: Your group's negotiation strategy should reflect your culture's values, language, norms, etc.

The format of the negotiation will be as follows:

30-40 minutes: Negotiation between two cultures

15-20 minutes: Feedback session from the participants of the two cultures

10-15 minutes: Feedback from observers

Part I: Create Your Culture

Your first step is to establish your group's culture. Be creative as possible-- stay away from the norms that your are used to! In establishing your culture, consider:

-your culture's name

-philosophical systems

-world view (magic, gods, deities, etc.)

-religion (sacred objects, prayer, taboos, holidays, rituals, etc.)

-beliefs, values and attitudes (toward time, achievement, wealth, change)

-social organization (kinship, social institutions, authority structures, social mobility and stratification, etc.)

-politics (nationalism, imperialism, power, ideologies, etc.)

-laws

-anything else that is important to your culture

As a group, please submit a 2 page summary of all aspects of your culture by _____.

Start practicing the performance of your behavioral norms!

Part II: Language Creation

By now you should recognize the importance of language as a vehicle fro individual and cultural expression that mediates the transfer of thought from one person to another. The fundamental task of every language is to link voice to thought and meaning while also serving social and affective functions.

Now that your group has established the beliefs, attitudes, norms, world view, etc. that comprise your culture, your group's mission is to create a language system by which you will convey your thoughts and cultural norms to each other. Since your culture will be performing your language during the final negotiation, your language must be related to American English. In other words, you cannot devise a system of random sounds and expect to perform them during the negotiation so that all members of your culture will understand you. However, please feel free to experiment with sounds, word order, meanings, etc. When creating your language, consider:

-your symbol system
-phonetic properties
-semantic properties
-how the language reflects values, beliefs, etc.
-how the language defines social functions
-laws of etiquette regarding language

On _____ turn in a 2 page summary of your culture's language as follows: On page 1, describe the rules that define your language and how the language relates to your culture as a whole. On page 2, provide your culture's "dictionary of common terms" that your will use during the negotiation.

Part III: Nonverbal Communication

Now that you have successfully established your culture and that language that you will use to convey your values, beliefs and attitudes to your negotiation partners, your preparation is almost complete. As you now know, nonverbal cues often reveal more about an individual and his/her culture than language does. Your mission is to formulate your culture's system of nonverbal behavior. Keep in mind that the nonverbal behaviors that you create should be performed during your negotiation. You might wish to consider:

-use of time	-use of silence	-paralinguistic cues
-smell	-tactics	-proxemics
-eye contact	-eye gaze	-gestures
-physical appearance	-posture	-demeanor
-body movements	-facial expression	-etc., etc., etc.

On _____, please submit a 2 page report on your culture's nonverbal behaviors. Your report should contain explanations and definitions of the nonverbal behaviors and how your nonverbal actions reflect your culture's attitudes, beliefs, values, etc.

Mediator Guidelines

You have been appointed by the Head of the World Culture Association to serve as a mediator for the negotiation between the _____ culture and the _____ culture on _____. It is extremely important that you are thoroughly prepared before you meet with the two cultures. It would be an insult to the two cultures and the Association if you are not well versed in the _____ and _____ cultural systems, languages and non-verbal behaviors. In addition, your responsibilities include:

1. You are to act as a liaison between the two cultures, and the Head of the Association.

2. You are responsible for facilitating a face-to-face preliminary meeting between the _____ and the _____ cultures on _____. During this meeting, the mediator is to assist the two cultures in working out the logistics of the final negotiation, including:

1. The agenda to be followed during the negotiation
2. The rules to be followed during the negotiation
3. The role that the mediator will serve during the negotiation

It would be advisable to create and follow an agenda for this meeting in order to guarantee that all concerns are addressed before the final negotiation.

3. After the preliminary meeting, the mediator is to prepare a formal document that states the guidelines agreed upon during the meeting.

4. During the negotiation, it is the mediator's responsibility to insure proper adherence to the guidelines established during the preliminary meeting, to break deadlocks, guide compromise and to keep time.

Observer and Assessment Form

Cultural Group_____

Please rate the group on a 1 (poor) to 5 (superior) scale:

PRELIMINARY MEETING

1.	Level of Preparedness	1	2	3	4	5
2.	Interaction & Maintenance of Identity	1	2	3	4	5
3.	Quality of Agenda and Negotiation Guidelines Established	1	2	3	4	5

Other:

Grade_____

FINAL NEGOTIATION

1.	Level of Preparedness	1	2	3	4	5
2.	Knowledge and Understanding of Other Communication Culture	1	2	3	4	5
3.	Use of Diplomatic Skills	1	2	3	4	5
4.	Use of Negotiation Skills	1	2	3	4	5
5.	Maintenance of Communication Identity	1	2	3	4	5

Other:

Grade_____

Appendix B

The Circle Culture

Part I: Creation of Culture

We are the Circle culture. The first time we met we realized we had set up an interesting characteristic for our culture because we are a group of all women. Based on this fact we decided to set up a society that has no concept of gender. This aspect also affected the way our culture reproduces. To reproduce, off-spring "bud out" from a member. By "budding out," we mean that a small growth develops on a member, is removed and placed in a community incubator. Here it is nurtured by the community as it proceeds through its one week period of development to full size. The week long incubation period is a holiday/ritual known as "Circle Time." During this time, all members of the society come and interact with the bud. The interaction process creates ties to the group, not just individuals. Once the bud reaches full size, ii becomes an active member of the society.

We are a highly collectivist society. It is our world view that the group is most important and everything is done for the benefit of the culture as a whole. We have no concept of the individual, money, wealth, hierarchy, politics or inequality. The only type of wealth we acknowledge and strive for is the group wealth of emotional and spiritual well-being.

We recognize no higher being because this would detract from the group and make us focus on individuals. Instead, we idealize a spiritual state, which we continually strive to achieve. Members of the society move through a circle of existence, which consists of four phases: Bud, Being, Voice and Spirit. As previously stated, the Bud stage begins life. The Being stage begins when a members becomes active in the society. During the Being stage, a member's size slowly decreases over time, until they disappear physically and become a Voice. During the Voice stage,

the members guides and assists Being members in their daily lives and advancement of the group. The Spirit stage begins when the Voice become silent. This stage is seen as a time of rest, when the member absorbs and shares the natural energy of our earth, permeating the environment, until it is ready to begin the circle again as a Bud. A members carries their wisdom with them throughout all stages of the circle. Therefore, as a group, we are constantly increasing our knowledge.

We have no concept of time in the western sense, rather, we do have a concept of phase based on the cycle of our existence. The main purpose of our lives is to take care of the group and to care for the earth (which is the temporary embodiment of some members), so that everyone may reach the eternal spiritual state. We believe that change is a natural law that gradually occurs throughout the circle of life.

Cultural taboos reflect our group orientation. Anything that is not group oriented is taboo in the extreme. Furthermore, any attempted separation from the group is looked down upon. We have never found a need for punishment since we have no concept of the individual and no one has attempted to separate from the group.

Part II: Language

One of the most important concepts of our culture is the circle. In order to understand our culture, it is necessary to understand how the circle relates to all aspects of our culture. This is demonstrated though our language structure.

We place a high value on simplicity, therefore our sentence structure is not very complex. Our basic sentence structure consists of nouns, verbs, one pronoun and the word "cir." The word "cir" is placed at the beginning and end of every sentence, acting much like a capital letter and period in English. Verb conjugation is formed by the use of cir + verb.

Semantics and phonetics are very helpful to helping us convey meaning. For example, we elongate words that are more significant in meaning. We have a range of voice tones that express happiness or excitement, but we never raise our voices in anger.

Other general rules of our language reflect the collectivist nature of our culture. We have no kinship terms because we always address the group. The individualistic terms are our names, which all begin with "cir" and a letter after them, for example, cirm. In addition, our language is metaphor-rich to relate to circular or ring images.

Budding- reproduction of offspring

Circle- we; name of culture

Circle time- incubation period

Cirbud- equivalent to child

Cirbeing- equivalent to adult

Cirvoice- advising voice without physical presence

Cirspirit- state of rest before rebirth

Cirdome communal dwelling

Link- partner

Nondome- outside

Ring- work

Ringround- leisure

Ringdome- work inside the home

Ringnondome- work outside home

Examples: Let's go work outside the house: circirgo ringdome cir

We'd like to talk: cir talk cir

Part III: Nonverbal Communication

Nonverbal communication in the Circle culture reflects our collectivist nature and the pervasive circle concept. Our appearance is identical and we dress in natural to reflect our connection to the earth. Because of our communal lifestyle, we do not require a lot of personal space. It is not uncommon to see people sitting close enough together to touch each other freely in conversation. Affectionate touch is frequent and we nearly always travel in pairs (keep in mind that one of the pair may be a cirvoice).

The meaning of our utterances is enhance by eye gaze. Frequent if not constant eye contact is maintained with a speaker because the urgency, emotional response and comprehension of the message can all be conveyed in the sort of eye gaze used. Paralinguistic cues also distinguish questions and statements and between degrees of importance. Questions are indicated by raised pitch at the end of sentences, similar to English. Excitement is indicated by rapid pacing.

Gestures are used to enhance the circle metaphor. Agreement is indicated by small wrist circles with the hand open. An "o" shape made by the hand with all fingers together indicates approval while the same gesture using only the index finger and thumb indicates confusion. Fear is indicated by sheltering the head with arms raised in a circle. Greetings include holding hands to form a circle, then turning around in a circle and leave-taking is indicated by turning in a circle.

Since we feel loud noises, constant chatter and rapid movements are alarming, silence is quite normal, as it indicates everything is normal and we are at equilibrium.

The Lepprem Culture

Part I: Creation of Culture

Our culture is named Lepprem, which contains one letter from the first name of each of its creators. We are a highly individualistic culture that determines class based on accomplishments. There are not many laws in the Lepprem culture, as our beliefs reflect "happiness at all costs." Citizens are allowed to steal, cheat, lie and behave in any other manner that many other cultures would look down upon, as long as it can be done without getting caught. If a person can get away with "crimes" such as these, they are respected because they have mastered a self-interested talent. However, actions that physically hurt another individual are prohibited and are subject to punishment.

Our government, oddly enough, is one of royalty. The royal family was established hundreds of years ago and has withstood much citizen rebellion which has weakened the power of the dictatorship. The Lepprems' extreme values and system of living stems from a rebellion of the people many years ago. Since this rebellion, the Lepprems have changed their system to one which goes against any values of the royal family. Thus, the Lepprems are against inherited money and self-made people.

Social organizations do not exist in the Lepprem culture. Everyone is out for themselves and although each must respect the equality of each person, they almost never agree with other's beliefs. Therefore, social organizations would not be successful. Marriage and the church are the only two "social organizations" which do exist and are successful in the Lepprem culture. The reason why marriage works is that when the couple is married, it becomes one self-interested group rather than two self-interested people. The couple works together to gain for itself and has more power than one self-interested individual. In light of social organizations, what binds citizens

together is their enjoyment for competition. Competition manifests itself in all facets of Lepprem society and the citizens enjoy it like a game; the wisest and most sly person "wins," as they become the most successful and happiest.

Lepprems are a deeply religious people and we follow the Selfatarian faith. The only family in society which is recognized as more powerful than any other is the preacher's family. Since the preacher is the messenger of God, the family is highly respected. We believe that God does anything to promote our lives and happiness and thus, we are carrying out God's wishes when we behave in our own self-interest.

With all of the above aspects and characteristics of the Lepprem culture in mind, we define the Lepprems as a self-interested, but equal society in which every man or woman must look out for him/herself to be successful.

Part II: Language

The Lepprem language system reflects their values of materialism and self-interest. Some important words include:

cheating- to steal or lie; also defined as wisdom

desire- to aquifer

marriage- assistance

material good- wisdom

money- to admire, to be jealous

privacy- nothing

selfishness- good

successful- to possess utmost wisdom

Part III: Nonverbal Communication

Lepprem non-verbal behavior reflects our values, beliefs and attitudes regarding materialism and self-interest. Regarding tactics, the hand is never touched because hands are considered the most important part of the body. Hands are the part of the body which allows Lepprems to benefit materialistically. Hugging and kissing are also frowned upon. These two physical acts can cause a persons expensive clothing to be ruined. There is also the chance of someone stealing your jewelry etc. if they are too close to you. Obviously, personal space is very important to our culture. Two feet is the appropriate space allowed for people who you know on a formal basis. Friends can violate your personal space according to the strength of the relationship. It is expected that in conversation direct eye contact should always be present. If eye contact is not made, the other person will not respond to questions and comments. In addition, large hand gestures are very threatening and kneeling is the way in which we show our utmost respect.

Most importantly, there is never any silence in our culture. The people here have no problem filling in spaces in conversations with list of the material goods they have obtained.

Negotiation Scenario Assignment: The Circle Culture and the Lepprem Culture

The Situation

A few months ago, a member of the Lepprem culture entered the Circle culture's territory in order to steal some food. While spying on the members of the circle culture, the Lepprem observed the other culture's "Circle Time" and subsequent "birth" of a new member. The Circle culture's method of reproduction appealed to the Lepprem because it is a more efficient and self-interested means for generating new members than the Lepprem's system. Realizing that a non-member of the Circle culture could never reproduce like a member, the Lepprem schemed to steal one of the buds and to keep the developed individual in order to generate a large workers that could be exploited.

Last week, the member of the Lepprem culture stole one of the Circle culture's buds and hid it. The members of the Circle culture immediately noticed the loss of the bud and undertook a search effort. Today, while visiting the Lepprem culture in an attempt to find the missing bud, members of the Circle culture overheard one of the Lepprems asking another how he acquired a new child so quickly. The members of the Circle culture immediately knew that the Lepprem was responsible for the theft and asked for the bud back. The Lepprem refused, stating that he acted within the law and stole the bud to achieve happiness. The other members of the Lepprem culture also did not honor the request of the Circle culture because they each hoped to steal a bud for themselves. Distressed, the members of the Circle culture decided to remain on the Lepprem territory so they could be with their bud and they will leave when the bud is returned. The Lepprems refuse to share their land, but also do not want to return the bud. The Circles fear that the bud will soon die if not returned to the incubator.

The Order

The Head of the World Culture Association has been advised of the conflict between the Circle culture and the Lepprem culture and have declared that the problem must be solved immediately. As a member of one of these cultures, it is your responsibility to address the situation for the good of your culture as a whole.

1. The Negotiation. In order to remedy the current situation, your cultures will conduct a formal negotiation on _____. The negotiation will last approximately 35-40 minutes and will be followed by a 15 minute debriefing period.

2. The Mediator. You and your negotiating partners have been assigned a mediator, who will act as a liaison between you, your negotiating partners, and the Head of the Association.

3. The Preliminary Meeting. Since it would be detrimental to your credibility as a culture if you are unprepared for the negotiation, your group (or a representative from your group) will conduct a face-to-face preliminary meeting with your negotiating partners and mediator on_____. During this meeting, you and your negotiating partners (with the assistance of the mediator) will work out the logistics of the final negotiation. After the meeting, the mediator will draft an official document stating the guidelines that you and your negotiation partners have established. Please review the document and make any amendments (with the consent of your negotiation partners) before the final copy is submitted to the Head of the Association on _____.

Note. It is extremely important that you remember that you act as ambassadors to your culture during the preliminary meeting and the final negotiation. It will be harmful to the reputation of your culture in the eyes of the Association if any member of your group does not demonstrate a solid knowledge and complete commitment to your cultural system. In addition, it will be an insult to your negotiation partners if you are not well versed in their culture. You are advised to be extremely well prepared to conduct an efficient and successful negotiation.

Mediator Report: The Circle Culture and the Lepprem Culture

The preliminary meeting between the Lepprem culture and the Circle culture provided the opportunity to clarify the situation and the goals of each side regarding the possession of what once was a Circle bud. Basically, the Circle members want their bud back, feeling a parental concern for both the physical and emotional well-being of the contested entity. The Lepprem admitted no guilt in relation to the theft of the bud, maintaining that possession is everything. The Lepprem's motivation for negotiating hinges on their desire to expunge the Circle members from their land. With these two motivations well delineated, I felt we had a context in which to work. Surprisingly, both cultures expressed a desire to understand each other more fully. Hence, we all agreed to provide some time at the beginning of the formal negotiation to inform everyone involved about the fundamental of each respective culture. This decision was the first and one of the rare occurrences of agreement. The Lepprems first asked the Circle members to refrain from using their language, but later realized that such a demand was unreasonable and probably impossible to achieve. The Circle desired a minimum of small talk, which seemed easy to achieve since the Lepprems appear fairly gruff and blunt. The Circles asked for a circular seating arrangement. The Lepprems agreed. My role as mediator evolved as the meeting progressed. Initially, both sides wanted me to referee the disputes in order to avoid impasses and to fill any silences, which make the Lepprems nervous. I also seemed to function as a translator between the overtly bizarre circles and often hostile Lepprems. I suggested that I hold the bud in protective custody for health reasons. The neutral sport would allow the voice members of the Circle culture to communicate with the bud. The Lepprems successfully demanded that none of the physically present Circles see or tough the bud before the negotiation. I believe that shared custody may be the best outcome from this negotiation.